The THOREAU SOCIETY BULLETIN

BULLETIN THIRTY-FOUR JANUARY, 1951

THE FRANCIS H. ALLEN PAPERS: A CATALOG

WH

The most recent addition to the Thoreau Society Archives in the Concord Free Public Library is the Francis H. Allen Papers. Mr. Allen, who is the foremost editor of Thoreau's writings, has contributed to the society a large collection of miscellaneous papers pertaining to Thoreau. To make these more accessible to students, we are herewith printing a checklist of their contents, and they will be placed on deposit in the Concord Free Public Library where Thoreau students may examine them in greater detail.

For an account of Mr. Allen's editorial work on Thoreau, see the lead article in Bulletin 26.

I would like to take this opportunity to urge other members of the society to add similar collections of materials pertaining to Thoreau to the society's archives.

CORRESPONDENCE: There is a large collection of letters written to Mr. Allen by various authors, editors, and students of Thoreau. Their contents are so varied that there is not room for a more thoro index than a mere checklist of the writers of the letters:

Adams, Raymond. 7 letters.
Atkinson, Brooks. 2 letters.
Bailey, T. L. 1 letter.
Bernstein, Daniel J. 3 letters.
Bode, Carl. 4 letters.
Canby, Henry S. 3 letters.
Cook, Reginald L. 1 letter.
Dorey, J. M. 1 letter.
Faxon, Walter. 1 letter.
French, Allen. 6 letters (also carbon copy of 1 letter from Mr. Allen to Mr. French).
Gleason, Herbert. 3 letters.
Harding, Walter. 8 letters.
Hill, Edwin B. 21 letters.
Howe, Marcus A. DeW. 1 letter.
Osborne, James M. 1 letter.
Piper, Fred S. 4 letters.
Sanborn, F. B. 3 letters.
Thomas, W. Stephen. 1 letter.
Wade, Jos. S. 2 letters.
White, William. 2 letters.

TYPESCRIPTS AND MANUSCRIPTS:

Anon. 2-page typescript on Thoreau's use of the words hush and who in driving oxen.

Daniels, Rev. Edward Perry. Typescript of a portion of a sermon delivered at the First Parish Church, Concord, Dec. 18, 1938, referring to the Wyeth paintings for MEN OF CONCORD.

Eaton, Walter Prichard. 3-page typescript of "Address given at the Thoreau Society meeting, July 13, 1946."

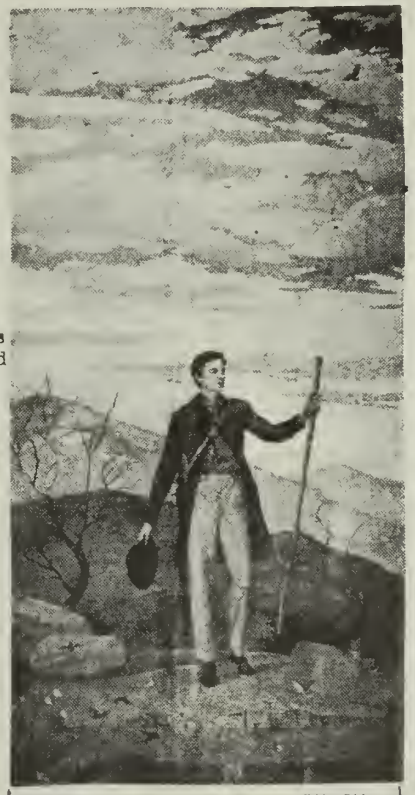
Emerson, R.W. 1-page typescript of comments on Thoreau.

Hosmer, Alfred (?). Manuscript catalog of the Thoreau collection of Alfred Hosmer with accompanying letter from S. A. Jones to Mr. Allen.

Muir, John. "A Windstorm in the Forests." 1-page typescript of excerpts on Thoreau.

Thoreau, Henry D. "1840 List of Books Belonging to H. D. Thoreau Enlarged from one of A. D. MDCCC

(Continued on Page Two.)



THOREAU ON MOUNT MONADNOCK
by Barry Faulkner
A mural in the Keene, New Hampshire, National Bank

THOREAU AS A CRITIC OF SOCIETY by Francis Dedmond.

(Editor's Note: This is an abstract of a master's thesis done at Duke University under Dr. Clarence Gohdes in 1950. We hope this will be the first of a series of such abstracts and we encourage students who have done master's theses or doctoral dissertations on Thoreau to submit abstracts to us for publication. Such abstracts should be limited to 800 words.)

Into his Journal Thoreau poured his fresh reactions to social conditions of his day; into its pages he poured his innermost thoughts and ideas; and from those pages he mined those thoughts and ideas and, when the occasion demanded, shaped them into essays and addresses--personal, pungent, provocative. Thoreau advocated no negative approach to life; he gave the world a positive social philosophy. His was a quest for the good life, and in withdrawing temporarily, not permanently, from society he sought an opportunity to free himself from social trappings and to search diligently for those facts of life which rendered existence meaningful.

At the heart of Thoreau's social philosophy and his system of values lies his Transcendentalism with its insistence on individual self-sufficiency and the worth of the individual. This is the social élan which may be traced through all of Thoreau's social philosophy and criticism. In the chapters of this thesis, I have endeavored to study Thoreau's social criticism, drawn from his Journal, as it relates to economics, to the slavery question, and to his concept of government.

Like Wordsworth, Thoreau saw men all about him pursuing ends which would rob them of the powers that made existence meaningful. In getting and spending, they were laying waste their inner powers and alienating themselves from nature. They had espoused a materialistic concept of life, and true values were in danger of being completely forgotten in the earnest, yet insatiate, quest of the material. Thoreau was aware that the crux of the matter lay in the fact that men had lost their sense of value. Riches impoverish. Of this Thoreau was sure. America in the mid-eighteen hundreds had become obsessed with the mania for wealth. The discovery of gold in California had much to do with intensifying the craze for wealth. All this added up, so Thoreau believed, to a clear case of national immorality.

In a New England beset with the vice of acquisition, industrialism with its attendant evils had sprung up; and Thoreau was provoked by the oncoming industrial problems. How to earn one's living was a grave problem, but wages so readily became the end of work, and labor lost all possibility of becoming poetic. There was no necessity for a man to be enslaved by his work. Anything which threatened the individual, which threatened to brutalize him, Thoreau was quick to attack. Industrialism, he believed, did just that. Even the machine itself had become a sinister, enslaving, heartless tyrant. Science and technology were tying man to the machine which should have helped to free him from the drudgery of antiquated methods of producing the essentials of life. Trade, the counterpart of industrialism, seemed to Thoreau unnatural; it debased the individual; it cursed all it handled.

In simplicity of living, or "poverty," was to be found the solution to the economic plight of man. The life of simplicity found its strength and nourishment in nature. Thoreau was convinced that a man could earn an honest living and, at the same time, live the simple life, but the methods proposed by society were artificial and complex. The ideal mode of earning a living would be the product

(Continued on Page Two)

ALLEN PAPERS (Cont. from Page One).

XXXVI." 7-page typescript , with pencilled copy by Mr. Allen.

_____. Journals. 72-pages of typescript of scraps from Thoreau's Journal not used in the Walden Edition.

_____. "The Moon." Original corrected typescript copy of Thoreau's MS lecture as edited by Mr. Allen for the 1927 British edition.

_____. WALDEN. 3-pages of typescript of unpublished material from Thoreau's Journal, later used in WALDEN, with red ink markings indicating Thoreau's pencilled changes. These are the passages on Hugh Quoil.

Van Doren, Mark. HENRY DAVID THOREAU: A CRITICAL STUDY. Some galley proofs with comments by F. B. Sanborn written in the margins.

PRINTED MATERIALS: A large collection of newspaper clippings, magazine articles, and pamphlets pertaining to Thoreau. Full bibliographical information is omitted on those items already listed in standard Thoreau bibliographies.

Allen, Francis H. A BIBLIOGRAPHY OF HENRY DAVID THOREAU. Review: BOSTON TRANSCRIPT. Dec. 9, 1908.

Ballou, Adin. "A Concord New Year." N.Y.HERALD TRIBUNE. Jan. 1, 1944.

Benton, Myron B. "Webutook-Musketaquid." HARLEM VALLEY TIMES (Armenia, N.Y.). Dec. 16, 1916. A poem.

BOSTON GLOBE. "Tribute paid Thoreau at Walden Ceremony." July 5, 1945.

Canby, Henry S. THOREAU. Review: Bestor, Arthur. AMERICAN HISTORICAL REVIEW. Oct. 1940.

Chodorov, Frank. "Henry David Thoreau." ANALYSIS. Nov. 1945.

CONCORD JOURNAL. "Antiquarian House to Open." April 13, 1933. Includes photograph of "oil portrait of Thoreau" purchased by society.

_____. "Wyeth Paintings Bought by Library." Aug. 14, 1947.

Eaton, R.J. "The Waning of Arceuthobium at Concord, Massachusetts." RHODORA. Nov. 1935.

Eckstorm, Fannie Hardy. "Thoreau's 'Maine Woods.'" ATLANTIC MONTHLY. August, 1908.

Emerson, Ralph Waldo. HENRY D. THOREAU: EMERSON'S OBITUARY. Ysleta: Hill, 1942.

Fabulet, Louis. "Henry-David Thoreau et l'Amitié." EUROPE, XXIV (Dec. 15, 1924), 435-9.

_____. "Henry-David Thoreau: Apôtre de la vie au grand air." L'EDUCATION PHYSIQUE, XIX (Oct. 1927), 273-5.

French, Allen. "The Buying of the Thoreau Portrait." CONCORD JOURNAL. April 6, 1933.

_____. "Wyeth's Paintings for 'Men of Concord' Now Exhibited in Library." CONCORD JOURNAL. Dec. 15, 1938.

Frost, Ruth H. "Thoreau's Worcester Friends: Harrison G. O. Blake." NATURE OUTLOOK. May, 1945.

LeBrun, Jean Munro. HENRY THOREAU'S MOTHER. Ysleta: Hill, 1940.

Leisy, E. E. "Sources of Thoreau's Borrowings in A Week." AMERICAN LITERATURE. March, 1946.

Jones, Samuel Arthur. THOREAU. Detroit: Stylus, 1900.

Kearns, Ida M. THOREAU. Ysleta: Hill, n.d.

Krastin, Alexandra. "He Took to the Woods 100 Years Ago." SAT. EVE. POST. June 30, 1945.

Sanborn, F.B. "Thoreau in His Journals." DIAL. Feb. 16, 1907.

T., H. "Carpe Diem." BOATSWAIN'S WHISTLE. Nov. 16, 1864. Photostatic copy of poem incorrectly attributed to Thoreau; with two letters from Sidney Kramer discussing the poem.

Thoreau, Henry David. "De l'Amitié." EUROPE, XXIV (Dec. 15, 1924), 440-62.

_____. HENRY D. THOREAU TO GEORGE WILLIAM CURTIS. Ysleta: Hill, 1942.

_____. MEN OF CONCORD (Edited by Francis H. Allen). Reviews: CINCINNATI INQUIRER, Jan. 16, 1937; NEW REPUBLIC, Dec. 9, 1936; NEW YORK TIMES BOOK REVIEW, Jan. 3, 1937; CHESTER (Pa.) TIMES, Feb. 25, 1937; GRANITE STATE NEWS, Dec. 18, 1936; WISCONSIN STATE JOURNAL, April 4, 1937; DAILY WORKER, Dec. 2, 1936; PROVIDENCE JOURNAL, Nov. 29, 1936; CINCINNATI TIMES STAR, Dec. 17, 1936; BOSTON TRANSCRIPT, Dec. 4, 1936; TRENTON TIMES. Dec. 27, 1936; CHURCHMAN, Jan. 15, 1937; DALLAS MORNING NEWS, Jan. 17, 1937; NEW YORK POST, Dec. 9, 1936; AMERICAN LITERATURE, May, 1937; NEWSWEEK, Oct. 8, 1937; FT. WAYNE NEWS SENTINEL, Jan. 2, 1937.

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(DEDMOND. Continued from Page one.)

of an individual's self-sufficiency. Thoreauvian simplicity of living also demanded that man's material "wants" be kept at a minimum, lest the labor required to supply the wants became drudgery and man, absorbed with the material, became insensible to the higher "wants" of his nature. The life of simplicity which the philosopher is wont to live is a life which demands an abundant leisure--leisure in which man may invite his soul and seek to know life in its most sublime aspects. Thoreau knew, however, that man must work, but he advocated that kind of peaceful, honest industry which conserves the world, which merits the respect of discriminating individuals, which society has consecrated, which makes man's bread taste sweet, and which keeps society sweet.

Thoreau was born into a community of reformers and into a family of Abolitionists, but there was that in Thoreau's make-up which caused him to distrust Abolitionism. As late as 1845, the great hubbub which the Abolitionists were raising over Negro slavery left him feeling that Negro emancipation was not nearly so imperative as self-emancipation, emancipation of the heart and intellect. One should not assume, however, that Thoreau regarded Southern slavery lightly. He did not; but it had to touch him as an individual before he could throw himself into the fight against it. In 1846, upon coming into town to have a shoe mended, he was clapped into jail because he refused to pay his poll tax, a sum which, so he thought, was to be used, small as it was, to help finance the pro-slavery war with Mexico, but it was not until 1851 when the Fugitive Slave Law was enforced in nearby Boston that he threw himself with abandon into the fight. On April 3, 1851, Thomas Sims was arrested on the streets of Boston as a fugitive slave. It was about April 19, a week after Sims was placed aboard the packet brig Acorn and sent back to Savannah that Thoreau gave vent to his pent-up feelings. His Journal caught the full fury of his emotion. Such an act of injustice could not be committed with impunity, neither by a nation nor an individual. Justice no longer was to be found in the courts, and the press continued to exert its "pernicious influence" on the side of injustice. The Anthony Burns Case drew from Thoreau a still more vehement protest than had the Sims Case. Burns was arrested in Boston by a deputy United States marshal on the evening of May 24, 1854. Burns had been deprived of his freedom, but it was really the State of Massachusetts that was on trial. Massachusetts had not yet learned that there is a significant difference between policy and morality. The country stood in need of men of principle--aye, in need even of one honest man who would act solely from principle and who would be willing to bear the consequences of his acts. Thoreau found his man of principle in Old John Brown of Ossawattomie. The raid at Harper's Ferry, October 16, 1859, hit a responsive chord in Henry Thoreau which set his whole being to vibrating. The last stand of a man of principle against the institution of slavery was to Thoreau a noble, heroic, and thrilling spectacle, John Brown had not lived in vain. The outbreak of the Civil War, however, went unnoted in Thoreau's Journal, though his faith in the courage

of the men of Massachusetts to fight again for a cause was restored.

Thoreau was not naturally political-minded, and he would have concerned himself very little with politics, politicians, and all the accoutrements of government, indeed with government itself, if government had not threatened to trample under foot the individual and if his conscience had not been an unrelenting task master driving him to the defense of the individual. To Thoreau, life itself seemed to be the principle of Individuation. Even the nations of the earth were inconsequential in comparison with individuals. Thus, the rights of the individual were the primary concern of the state, and the real power and authority of the state were derived from a true regard for the individual. Thoreau himself wished to be "healthily neglected" by the government that he might nourish and cherish his individualism. He was not willing to recognize any government per se but only that power which establishes justice in the land. Political action, he was convinced, would never bring about lasting good, and arbitrary codes of law offered no bulwark for man's freedom and independence nor guarantee that justice would be done. Like Kant, Thoreau discovered a sure basis for government, as well as human conduct, in the moral law. Coupled with reason, conscience provided the guide for human conduct; and as time went on, Thoreau became more and more determined not to surrender "his inalienable rights of reason and conscience"--no, not even to the government. When a government cast its strength on the side of injustice, Thoreau asserted the right of the individual to resist the civil authority of such a government. Like Locke, Thoreau saw no necessity for an irrevocable form of government; and like Locke, he insisted that the government should be limited to the public good and is, therefore, morally revocable. There inevitably developed in Thoreau an antagonism to all authoritarianism, and he gravitated twoard the principle of philosophical anarchism, which was closely tied in with his Transcendental concepts of self-culture and the perfectibility of man. Thoreau was convinced that the "sloth and vice of men" could give way to "the purity and courage that springs from its midst." As a disciple of Kant, he looked upon man as a creative force who had within him latent capacities with which he could shape circumstances; and when man realized his potentialities, he no longer needed the "impediment" of government. The individual's enlightened sense of honor and justice would prevent individualism from becoming license in a brotherhood of individuals. "He who lives according to the highest law is in one sense lawless . . . superior to all laws."

What does Thoreau have to say which may offer some direction out of man's present-day quandry? It is within the framework of his Transcendental ethic with its insistence on the dignity and self-sufficiency of the individual that Thoreau gives his answer. Thoreau insists that the solution to man's social problems lies in the inner transformation of individuals, in a profound respect for the dignity and worth of the individual by all men, in individual self-sufficiency, and in making operative the moral law in every area of life--personal, national, and international.

HARVARD STATUTES AND LAWS: SOME FOOTNOTES ON THOREAU'S COLLEGE DAYS . . . . . W H

I have recently come across a little volume which throws some light on several phases of Thoreau's college career. It is STATUTES AND LAWS OF THE UNIVERSITY IN CAMBRIDGE, MASSACHUSETTS (Cambridge: University Press, 1826)--the rule book by which all of his college life was governed. The rules are too many (there are 153 of them!) to quote in their entirety, but I shall quote a few that are of particular interest.

(Rule 2: Entrance Requirements). "To be received into the Freshman Class, the candidate must be thoroughly acquainted with the Grammar of the Latin and Greek languages, including Prosody; be able properly to construe and parse any portion of the following books, namely, Jacobs' Greek Reader, the Gospels in the Greek Testament, Virgil, Sallust, and Cicero's Select Orations, and to translate English into Latin correctly. He must be well versed in Ancient and Modern Geography; the fundamental rules of Arithmetic; vulgar and decimal fractions; proportion, simple and compound; single and double fellowship; allegation, medial and alternate; and Algebra to the end of simple equations, comprehending also the doctrine of roots and powers, and arithmetical and geometrical progression." (Footnoted to this: "The other books used in the examination are the following, namely, Adam's Latin Grammar (Gould's edition is preferred); the Gloucester Greek Grammar (Buttman's Greek Grammar, and the Abridgment of it, are also allowed); Lacroix's Arithmetic, Cambridge edition; Euler's Algebra, printed also at Cambridge; "Elements of Geography, Ancient and Modern, by J. E. Worcester.").

(Rule 83: Dress--we all know the tale of Thoreau's wearing a green coat when he was supposed to have worn black.) "The dress of the Undergraduates is to be as follows:--Coat, of black-mixed (Footnote: "By black-mixed (called also Oxford mixed) is understood, black with a mixture of not more than one twentieth, nor less than one twenty-fifth part of white."), single-breasted, with a rolling cape, square at the end, and with pocket-flaps; the waist reaching to the natural waist, with lappels of the same length; with three crow's-feet made of black silk cord on the lower part of the sleeve of the coat of a Senior, two on that of a Junior, and one on that of a Sophomore.--Waistcoat, of black-mixed or of black, or, when of cotton or linen fabric, of white; single-breasted, with a standing collar.--Pantaloons, of black-mixed, or of black bombazet, or, when of cotton or linen fabric, of white.--Surtout or great-coat, of black-mixed, with not more than two capes; or an outer garment of camlet or plaid.--The buttons of the above dress must be flat, covered with the same cloth as that of the garment; not more than eight nor less than six on the front of the coat, and four behind.--A surtout, or outside garment, is not to be substituted for the coat; but the Students are permitted to wear black gowns, in which they may appear on all publick occasions.--A nightgown of cotton, or linen, or silk fabrick, made in the usual form, or in that of a frock-coat, may be worn, except on the Sabbath and on Exhibition or other occasions when an undress would be improper.--Neckcloth, plain black, or plain white.--Hat, of the common form and black; or a cap, of an approved form.--Shoes and boots black."

(Rule 144: The master of arts degree--a further explanation of the tale of Thoreau's refusing his diploma--see THOREAU SOCIETY BOOKLET #5.) "Every Bachelor of Arts, having preserved a good character during the three years subsequent to his taking his degree, shall, upon his complying with the requisitions hereafter stated, be entitled to the degree of Master of Arts.

(Rule 145) "Candidates for the first degree shall pay five dollars each, for the public dinner, and other Commencement charges, and two dollars for printing the Catalogue; a proportional part of which sum shall, from quarter to quarter, while they are Undergraduates, be charged to them in their bills.

"Each Candidate for the second degree shall pay the same sum for the public dinner. And the Candidates, both for the first and second degree shall pay five dollars each to the Steward for the President."

IT IS NOW "THE THOREAU SOCIETY INC."

At long last the Thoreau Society has been incorporated as a non-profit organization in the Commonwealth of Massachusetts. The final papers were passed by Judge McWalters of Concord in the late fall. This now means that the society may be named as a beneficiary in wills and that members of the society are not responsible for any financial obligations of the society.

NOTES AND QUERIES . . . .

Prof. Benjamin F. Gronewold writes that last summer he lead a group of 30 elementary school teachers on a thousand-mile pilgrimage from Buffalo, N.Y. to Walden Pond to visit the site of

Thoreau's cabin.

Miss Nella Ritchell (Towers Hotel, Brooklyn) is making a study of Elbert Hubbard's interest in Thoreau for her new biography of Hubbard.

E.W.Teale writes that the Berg Collection at New York Public Library recently exhibited Channing's copy of WALDEN with his pencilled notes and a portion of the original MS of WALDEN.

Several of our members have asked where in Thoreau's writings the following can be found:

> It is something to be able to paint a particular picture, or to carve a statue, and so to make a few objects beautiful; but it is far more glorious to carve and paint the very atmosphere and medium through which we look. . . To affect the quality of the day--that is the highest of arts.

It was used by Myles Connolly in his "The Greatest Art." Can anyone help locate it?

We think we have found the oldest member of the Thoreau Society. Miss Jessie Hutchinson of Superior, Wisconsin, will be 90 years old on Feb. 25, 1951. So far as we know, she is the only member of the society born within Thoreau's lifetime.

For those of you who wish to complete your files of Thoreau Society publications: Your secretary can now supply you with a photostatic copy of Booklet #2 for $.75. Incidentally, Booklet #1 is now the only publication of the society unavailable. Your secretary can supply you with a price list for all the others.

And, speaking of our publications, let us remind you that Booklet #7, Mr. Allen's editorial reminiscences makes a fine gift to your local or college library. $.50 each.

W.D.Sutton writes that the Canadian Broadcasting Corp. recently featured quotations from Thoreau on a broadcast entitled "Night." He also adds that last summer he arranged with the London (Ont.) Public Library for an exhibition of Thoreau material for the month of July. It created considerable interest among the patrons of the library.

ADDITIONS TO THE THOREAU BIBLIOGRAPHY . . . . .WH

Adamic, Louis, et al. "What are you doing out there?" NEW YORK TIMES. Jan. 15, 1951. p. 9 A quarter-page advertisement sponsored by a group of 17 outstanding citizens calling upon the American people "to protest violations of the right to free opinion" in the spirit of Thoreau's going to jail.

Alcott, Louisa M. THOREAU'S FLUTE (A POEM). Berkeley Heights, N.J.: Oriole Press, 1950. Unquestionably the most beautiful edition of Miss Alcott's tribute to Thoreau, printed by Joseph Ishill in an edition "limited to friends and followers of Thoreau's trends of life." Mr. Ishill has very thoughtfully turned over the entire remainder of this edition to the Thoreau Society, and as long as the supply lasts, they will be given to members of the society who request a copy from the secretary, Walter Harding.

Bailly, A. "Les grandes figures: Henry David Thoreau (1817-1862)." L'Unique Orleans (L'oiret) France. XLIX (June-July, 1950) & LI (Sept.-Oct., 1950). An essay quoting extensively from Bazalgette's biography.

BOSTON DAILY ADVERTISER. "Thoreau. Unpublished Notes read to the Concord School." July 25, 1885. Report of a lecture by H.G.O.Blake.

BOSTON TRANSCRIPT. "Notice of Sale of Thoreau's MS. Journal to Stephen H. Wakeman." July 10, 1907.

_____. "Report of an Address by F. B. Sanborn at Greenacre on the Religion of Thoreau." Aug. 22, 1908.

_____. "Sale of Thoreau MSS. by the Anderson Auction Co., N.Y., May 19, 1905." May 20, 1905.

_____. "Thoreau." July 2, 1905. (This and other bibliographical items of half a century ago are taken from a letter by Walter Faxon in the Francis H. Allen papers.)

Brean, Herbert. HARDLY A MAN IS NOW ALIVE. New York: Morrow, 1950. 248pp. Did Thoreau and Emerson colaborate on a novel that has never been published? That is the central question in a murder mystery centered in present-day Concord. We are not murder mystery addicts, but this one kept our interest from beginning to end. Surprisingly Mr. Brean shows a wealth of knowledge about the history of Concord and the great Concord writers. But he could have paid a little more attention to the map of present-day Concord. Once or twice he got his directions somewhat confused.

Butterworth, Hezekiah. "At Walden." CHRISTIAN SCIENCE MONITOR. Oct. 24, 1950. A brief note on the beauties of Thoreau's Walden Pond.

Carter, George T. "Thoreau, the Great Transcendentalist." LITERARY COLLECTOR, VIII (Oct. 1904), 169-77.

Connolly, Myles. "The Greatest Art." THIS WEEK. Dec. 10, 1950. One of the "Words to Live By" series. Based on a quotation from Thoreau.

Howe, M. A. DeWolfe. BARRY FAULKNER'S MEN OF MONADNOCK. Keene, N.H.: Keene National Bank, 1950. The story behind the Faulkner murals; a 4-page article on "Thoreau's Mountain;" and three full-page color reproductions of the murals.

Japp, Alexander. THOREAU: HIS LIFE AND AIMS. Review: ATLANTIC MONTHLY, XLI (May, 1878), 672-3.

Teehan, Jack. "Mt. Monadnock Murals Installed in Keene National Bank Building." NEW HAMPSHIRE SENTINEL. June 28, 1950. pp. 1, 5. A reproduction of the new Thoreau mural and article about it.

Torrey, Bradford. "A Text from Thoreau." BOSTON TRANSCRIPT. Nov. 14, 1900. Later reprinted in THE CLERK OF THE WOODS.

T.P.'s WEEKLY (London). "Hawthorne & Thoreau." VI (Sept. 22, 1905), 369. A notice of Sanborn's "A Concord Note-Book" in the Sept. 1905 CRITIC.

_____. Notice of the Walden Edition of Thoreau. XI (June 19, 1908), 776.

Thoreau, Henry David. "Cape Cod Anecdote." YANKEE June, 1942. A quotation from CAPE COD.

_____. CIVIL DISOBEDIENCE. Saugatuck, Conn.: 5x8 Press, 1950. 31pp. $.35. A new edition with frontispiece by Roger Lyford.

_____. "Extracts from Thoreau's Journal." LITERARY WORLD, XIV (Sept. 8, 1883), 287.

_____. "Life without Principle." in GREAT ENGLISH AND AMERICAN ESSAYS. New York: Rinehart Editions, 1950.

_____. Poems. in POETRY OF THE NEW ENGLAND RENAISSANCE. New York: Rinehart Editions, 1950. Includes 31 poems by Thoreau (pp. 327-52)--I think the largest selection of his poems in any anthology.

_____. "Travel in Concord." in GREAT AMERICAN NATURE WRITING. (Edited by Joseph Wood Krutch). New York: Sloane, 1950. pp. 96-125. Selections from Thoreau's nature writings in what is one of the most beautifully designed and edited anthologies I have seen. Also includes a long essay by Prof. Krutch on American nature writers.

W., D.E. "Thoreau's Hut." BOSTON TRANSCRIPT. Aug. 6, 1904.

Whitford, Kathryn. "Thoreau and the Woodlots of Concord." NEW ENGLAND QUARTERLY, XXIII (Sept. 1950), 291-306. A very significant study of Thoreau as an ecologist. Important for an understanding of Thoreau as a scientist.

We are indebted to Elliot Allison, T.L.Bailey, Wallace Conant, Edith Gannett, Joseph Ishill, N. L. Lehrman, Fred McGill, Fred Piper, and Ruth Wheeler for information used in this bulletin. Please keep the secretary informed of new Thoreauviana and items he has missed.

The Thoreau Society is an informal organization of several hundred students and followers of the life and works of Henry David Thoreau. Membership is open to anyone interested. Fees are one dollar a year; life membership, twenty-five dollars. This bulletin is issued quarterly by the secretary. All material, unless otherwise assigned, is compiled and written by the secretary.

The officers of the society are Raymond Adams, Chapel Hill, N.C., president; Mrs. Caleb Wheeler, Concord, Mass., vice-president; and secretary-treasurer:

Walter Harding
English Department
Rutgers University
New Brunswick, N.J.